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first *Heft* of volume II has also appeared, and like the other parts of the entire publication is characterized by unusual care and accuracy.—W. LARFELD, in *Berl. phil. Woch.*, 1889, Nos. 4–5.

FRIEDRICH FEDDE. *Der Fünfkampf der Hellenen*. 4to, pp. 40. Leipzig, 1888.

In regard to the much-debated question of the *pentathlon*, the author of this program comes to several valuable conclusions. It seems, now, that the leap was measured, and thus absolute superiority was required in it, not merely an average performance. The normal order of the five events was: foot-race, diskos, leap, darting, and wrestling, though it was apparently often deviated from. An average degree of training and activity seems to have had much to do in deciding the victory in the entire *pentathlon*, and only in special cases did a victory in wrestling decide it. From a remark in Pausanias, that in the Olympic pentathlon never more than three disks were used, Fedde argues that the contestants were divided into companies of three. Whoever won the most victories in his triad took the prize, in case there were no more than three contestants. When there were many contestants, the victors in these triads strove with each other for the victory over all. The investigation is characterized by a thoroughly scientific method, and, in the result it reaches, merits preference over all other discussions of the subject.—M. LEHNERDT, in *Woch. f. klass. Philol.*, 1889, No. 83.

B. HASSOULLIER. *Athènes et ses Environs*. Collection des Guides-Joanne, Grèce. 8vo, pp. 179, 14 maps and plans. Paris, 1888.

This book contains an excellent description of Athens accompanied with neat and clear maps. Though for the use of the travelling public, the modern city is dismissed in a few pages, and the greater part of the book (pp. 36–151) is consecrated to the antiquities. In describing the Pandroseion, M. Hassoullier places it in the western half of the Erechtheion, and so is compelled to make the sanctuary a double one. The inscriptions that relate to the Erechtheion would seem, however, to show that it was not within but adjoining the Erechtheion on the west. Dörpfeld's notion, that the old temple of Athena, which has been recently uncovered, stood there in the time of Pausanias, is also adopted. This would seem to rest on rather too slender proof to warrant its insertion in a guide-book. The description of the city itself is supplemented by excursions to Marathon, Sounion, Aigina, and Eleusis.—P. WEIZSÄCKER, in *Woch. f. klass. Philol.*, 1889, No. 8.

W. HELBIG. *Sopra le relazioni commerciali degli Ateniesi coll' Italia* (R. Accad. dei Lincei). Roma, 1889.

It has been generally thought that the painted Attic vases discovered in the necropoli of Campania, Latium, and Etruria were introduced by the

Athenians along the coast of Western Italy. Professor Helbig has proved this to be impossible, and that the Athenian vessels in the VI and V centuries were not in relations with Etruria, but only with Southern Italy and the east coast of Sicily; the Syracusan vessels being those which transported to Etruria the vases they received from Athens. This monopoly was broken up only by the Athenian invasion of 413. The author believes that the Syracusans were not only go-betweens, but carried articles of their own manufacture, and that a part of the bronzes and other objects found in Italic necropoli are the product of Syracusan workshops—an important fact, if it be true. The proofs brought forward to verify the theory, that the Athenians knew nothing of Etruria, Campania, and part of Sicily are of varied character, and are presented with clearness and precision.—SAL. REINACH, in *Revue Critique*, 1889, pp. 263–4.

H. HEYDEMANN. *Pariser Antiken*. XII Hallisches Winckelmannsprogramm. 4to, pp. 90. Halle, 1887.

A new attempt is here made to restore the Aphrodite of Melos, and before her is conjecturally placed a *tropaion*, to which she is about to add a final weapon or other ornament: this with the right hand, while the left, containing the apple which has given rise to so much discussion, is to be conceived as resting against the *tropaion*. Overbeck's restoration of the statue, by giving it a shield as a mirror, would seem to be but little improved upon by this essay of Heydemann.—E. KROKER, in *Berl. phil. Woch.*, 1889, No. 10.

RUDOLF KAISER. *De inscriptionum graecarum interpunctione*. 8vo, pp. 38. Berlin, 1887.

The subject is explained intelligently and cautiously, but, from the nature of the case, no very wide generalizations are reached. The most usual mark of punctuation is two dots, one placed over the other: a series of three dots in a vertical line is also considerably used, but the two dots do not seem to be of older usage than the three. A single dot as a sign of punctuation is quite rare, and is confined to Italian and Sicilian inscriptions; and punctuation of any sort always has an antique flavor, though it can be followed through a period of some 200 years. A reference to the punctuation on the Mesa-stone leads Kaiser to the conclusion that Greek punctuation was derived from the Phoenicians, along with their alphabet. The irregularity with which it is used on Greek inscriptions is another proof that the custom rested on tradition rather than on usefulness.—PAUL CAUER, in *Berl. phil. Woch.*, 1889, No. 7.